"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

A NATIONAL CATHOLIC WEEKLY

☞ More than 1,800,000 people will read this issue of our paper. Thousands pass it on after reading it.

Volume III. "TO BE PRACTICAL and TO DO GOOD"—Our Motto HUNTINGTON, INDIANA, SEPTEMBER 6, 1914. PRICE ONE CENT (50 CENTS THE YEAR) Number 19

Some Tributes to the Memory of the Late Pope

Bishop William F. McDowell (Methodist) of Chicago.

"All Christians share with the Catholic Church the sense of loss in the death of its leader. Pope Pius was understood to be a man of great purity of life and simplicity of character—and a deeply religious man."

Topeka (Kan.) State Journal, Aug. 21, 1914.

"Pope Pius X died with a fervid prayer for peace on his lips. The Rome of today is militant only in the cause of Christ."

Chicago Herald, Aug. 20, 1914.

"In his great office he walked humbly before God. The influence of that office was exercised for loving kindness among men and for peace among the nations. He bestowed no benediction on war. To the last his voice was uplifted for peace. When the war lords called men to battle the Pontiff called them to prayer."

Lake County Times (Hammond, Ind., Aug. 20, 1914.

"Charity was one of the dominant traits in the life of this good man. When consecrated bishop of Mantua he depreciated his elevation to this office. The red hat came unsought; so did the election to the papacy and he only accepted it through a sense of duty. The sincerity and piety of the great Leo's successor, his sympathy for the poor, and his entire absence of ambition won him the respect of the entire world."

Chicago News, Aug. 20, 1914.

"Thus closed a long life of piety and good works. His last message, called forth by the war, urging that prayers for peace be offered unceasingly, with full reliance upon the mercy of God, breathes the spirit that must prevail in human hearts if war is to be permanently cast out by Christian nations as a thing of evil."

Kansas City (Mo.) Star, Aug. 20, '14.

"He was wholly absorbed in the policy which he announced at the beginning of his pontificate—'to gather together in one all things in Christ.'"

Indianapolis News, Aug. 20, '14.

"Pope Pius stood for simplicity in living, the highest morality, and for that purity of which he himself was a shining example. His reforms in the Church administration were notable."

Paterson (N. J.) Press, Aug. 20, '14.

"Who is there who will say that the pope in clinging so assiduously to the spiritual side of life, even at a time of the world's history when it is so universally admitted that civilization's trend is toward extreme materialism, was unwise or was setting a bad example for the clergy as a whole?"

Burlington (Ia.) Gazette, Aug. 20, '14.

"The war in Europe is not a religious war. It is a racial war. Catholics are arrayed against Catholics, Protestants against Protestants, infidels against infidels. Pope Pius X was powerless to stop the war. A gentle, kindly old man with a heart full of love and tenderness for all mankind, it racked his being to see civilized men and alleged Christians slaying each other like barbarians."

Chicago Examiner, Aug. 21, 1914.

"With the thunders of a warring continent about him, his last words were a plea for peace.

"There seems to be a sad fitness in the circumstance that the life of the magnificent apostle of Peace on Earth should go out on the eve of the most tremendous battle which has disgraced humanity since the world began."

Only They Are Entitled to Free Speech

PROTESTANT MINISTER TELLS OF ANTI-CATHOLIC METHODS AND THEIR EFFECT.

Elm Creek, Neb., Aug. 18.—To the Editor of the World-Herald: Just a word about that professional agitator, Pat Malone, the anti-Catholic lecturer, who has been holding a campaign of villification in our community for several days and after he has raised all the hell he can here, will go to another Nebraska town to create some more of the brimstone variety. While I am a Protestant minister, my difference in faith does not lead me to make war on those who differ from me religiously. I believe the only competition that should exist between churches should be as to which church can do the most good for their community.

Pat Malone came to our little town and found the people here enjoying industrial peace, industrial fraternity and religious tolerance and when he leaves tomorrow there will be conditions which will take years to remedy. This is a sample of his methods: Arriving in town, he rallies a few of his followers who have already been worked up to a high key of excitement by blood curdling stories of the "Menace." Malone then tells them that there is great danger of somebody shooting him while he is delivering his lecture. Guards are stationed in front of and in the rear of the hall where he speaks and then when the stage setting is just right the Malone fireworks come off and the lecturer begins to hurl his verbal filth to a crowd of men, who have been easy enough to allow the agitator to separate them from their coin. The character of noble women who are living their lives in the hospitals and schools of our land are assailed; men whose lives are consecrated to the work of leading millions to higher ideals and a better understanding of the purpose of life are attacked, and even the Protestant ministers, who will not stoop to throw mud, come in for their share of the muckraking.

The Sunday before the lecturer was to begin his campaign I was asked to speak on "Christian Citizenship," by some of the leading business men of the town to a congregation of Catholics and Protestants. In the course of my remarks I said that we have a fight that will take all our time if we spend our time in fighting against vices that dam the rivers of love in our souls, and because I did not advise religious hatred, malice and intolerance, I have been held up by the lecturer as a man unfit to occupy the pulpit of a Protestant church.

Men who have been life long friends have become enemies, people of different religious faith have begun to boycott each other in business, little children on the street hurl vile epithets at each other, and all because Pat Malone, the professional agitator, has come to town.

F. R. WEDGE.

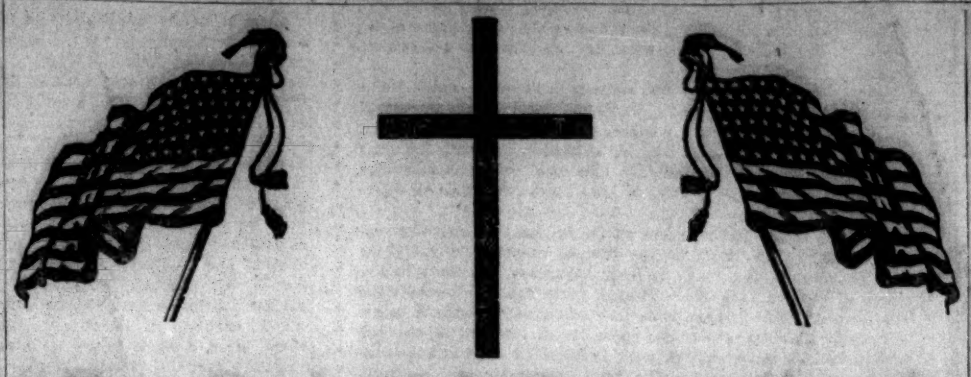
His Challenge Proved To Be Only a Bluff

FATHER J. M MOLLOY, OF RYAN, ILLINOIS MEETS BOLES.

Dr. Boles, the anti-Catholic lecturer and minister of the "gospel," gave a series of so-called lectures on "The Horrors of Romanism" at the Central Opera House, Manchester, Iowa, on Friday evening, July 31st. He issued a challenge both in his hand bills and on the platform to any priest to discuss the issues of Romanism, stating that if no one dared to accept the challenge, it would be conclusive evidence that every word he said was absolutely true. I waited until he got through and then walked up to the stage, told him I accepted his challenge and asked him to allow me to speak from the platform. This he refused, although he boasts of being the promoter and defender of free speech. I asked the permission to speak, from the floor. Public opinion compelled him to allow me to do so. The following is the substance of my remarks then, and also those I wish to make in reply to his later taunt that I proved nothing:

"Ladies and Gentlemen: If the Catholic Church is the institution represented by Mr. Boles, I would not be a Catholic priest a single instant, but I am glad to be able to tell you that the Catholic Church is no such institution. Her enemies love to paint her as she is and not aim their attacks on a thing which only exists in their disorderly brains, and wild imaginings. The Pope claims no such powers as those described by Mr. Boles. There is a wide chasm between the spiritual and the temporal. The sphere of the Church is spiritual, that of the state, temporal. Christ established the Church for the spiritual guidance of His children; her doctrine now, as ever, is, 'Render to Caesar the things that are Caesar's, and to God the things that are God's.' To say that Catholics owe allegiance to the Pope as temporal ruler is the grossest misconception of Catholic doctrine. The statement of Mr. Boles that Catholics are traitors to the American flag because they owe spiritual allegiance to the head of their Church is a public demonstration of his utter ignorance of Catholic doctrine and the most flagrant disregard for the facts of history. He claims

(Continued on Page Two)



"For God and Country"---the Catholic Principle in Education

Endorsements of the parochial school idea, and efficiency of such schools have been so frequent of late, that we are enabled to quote from one in nearly every issue of Our Sunday Visitor. In this number we furnish some bits of testimony (less recent) from the secular and Protestant press.

THE NEW YORK TIMES.
(March 1, 1910.)

"The movement of the Roman Catholics to secure a system of education which shall not ignore religion is a movement in the right direction. Their self-sacrificing effort in maintaining their parochial schools for this purpose ought to cause us Protestants to blush when it is compared with our own indifference in this matter. The religious training of Protestant children is left almost entirely to the Sunday school, where the great bulk of the teachers are so inefficient and indifferent that they exert no moral influence over their charges. The bitterness which has existed between Protestants and Romanists has become so much a matter of the past that it ought to be possible to agree upon some plan whereby our youth can receive some kind of religious training in the public schools. Surely every Christian will rejoice to have such religion given, so that our children will not grow up wholly irreligious and thus become a menace to the well-being of society."

THE EDUCATIONAL REVIEW.
(February, 1898.)

"A little less than fifty per cent. of our children frequent any Sunday school. The meaning of these figures is simply overwhelming. More than one-half of the children of this land now receive no religious education. . . . . Even this feature does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this can not be granted."

THE AGE OF STEEL.
(October, 1896.)

"A boy might be educated at school for several years, . . . but if his heart is not educated with his head, his conscience with his memory, a knowledge of arithmetic and skill in penmanship, of the date of the battle of Bunker Hill and the number of gallons of water in Lake Michigan, are no guarantee that he will not use his acquired knowledge in putting the finishing touches to as consummate a scoundrel as ever entered a prison cell. So far as education goes, there are rascals who understand geometry, and can give you the distance of the sun, moon and stars as easily as a railway conductor can punch a mileage book."

YONKERS HOME JOURNAL.
(August 16, 1904.)

"Rev. T. L. Papillon, a member of the Moseley Education Commission, says: 'I saw enough to make it tolerably clear that the lack of religious education in the public schools is not, and can not be, made up by the Sunday School, however well organized; nor does any one profess to believe that it can.'"

NEW ENGLAND JOURNAL OF EDUCATION.
(September, 1907.)

"There is one church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong. If our Puritan fathers were wise, then we are foolish looking upon it as a mere speculative question. With their policy they will increase; with ours, we will decrease. We are no prophet, but it does seem to us that Catholics retaining their religious teaching and we our heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grapevines on the unknown graves of Plymouth Pilgrims and of Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes and fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap."

BAPTIST WATCHMAN.
(August, 1904.)

"Our public schools are by no means exempt from responsibility for the degradation of children, and by banishing the teaching of religion and morality the public schools 'have sharpened the wits of the children only to make them more expert in evil.' We freely say that we would choose that the children should be trained in schools which exist under any sort of Christian name rather than in those from which religious and moral teaching is altogether excluded."

THE CHICAGO INTERIOR, PRESBYTERIAN
(January, 1902.)

"To teach the higher branches of an academic curriculum without a spiritual basis is either a farce or a fraud. In the science there is no middle ground between theism and atheism. One can teach the multiplication table or the rules of grammar without coming up against the question of the divine existence, but no one can so much as touch the hem of the robe that Duty wears without recognizing the being and the sovereignity of Jehovah."

THE METHODIST.
Literary Digest, Vol. vii, No. 7.

"In our judgment the denominational schools of the land, as compared with the purely secular or State schools, are on moral grounds incomparably the safer. Our State institutions, as a general thing, are the hotbeds of infidelity—not less than vice."

How He Measured Up to Bible Exhortation

THE LATE POPE.

The Indianapolis (Ind.) News Saturday, August 22, '14.

In exhorting the elders of the Church, of whom he was one, St. Peter says:

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

If there ever was a man who tried to measure up to this standard it was Pius X. In his will he said: "I was born a poor man, lived a poor man and wish to die a poor man. I beg the holy see to grant a pension of $12 monthly to my sisters." These words, from the head of the most powerful Church in the world, preach a much-needed sermon. They also afford another lofty proof of the exalted Christian character of the man who spoke them. He was not one of the "lords over God's heritage." There was nothing of that spirit in him. He belonged rather in the ranks of "the holy and humble men of heart." We are quite unable to see why even the fiercest Protestant should not recognize the noble traits of this good man, and be thankful that a great Church had so worthy a head.

Not long before the pope died the Austrian ambassador to Italy asked him to bless Austria-Hungary and her armies. His answer was: "I bless peace." And he died blessing peace, and praying for it. Is there a man in the world who would not rejoice to see the prayer answered, or one who does not in his heart feel that peace is the most blessed thing that can come to men or nations? It was the psalmist who said: "The Lord shall give His people the blessing of peace." The pope lived poor and died poor, lived a peasant and died a peasant. And his last prayer was not for victory for any nation, but for peace for all nations. So he was not one of "the lords over God's heritage," but one of the "ensamples to the flock."

Why Don't the "Appeal To Reason" Come Clean?

(By Charles Luis Phifer.)

A few weeks ago Charles Lincoln Phifer, associate editor of the Appeal To Reason, repudiated the article I wrote to the Springfield Laborer, copied by Our Sunday Visitor.

I have been wondering why he did this. I am a laboring man and the Appeal To Reason poses as a friend to that class of individuals, yet repudiates and attacks our report of labor conditions on the Menace.

I want every laboring man, Catholic or Protestant, to appeal to this Socialistic organ, demanding in the name of "justice and fair play," (if The Appeal stands as a friend to the laboring man), for that paper to make a statement concerning why it will not take the laboring man's side of this issue.

They deny ownership of Menace stock. If they do not own stock, I challenge them to come out and fight for the organization of the Menace chapel. If they refuse me this, I will agree with the adage, "Silence lends consent." This cannot be denied and if they do not come clean and help a laboring man in a labor fight, is it not right to conclude they have stock in the Menace at Aurora, Mo.? I allow the reader to render judgment.

COMPARE THESE FACTS.

(By Charles Luis Phifer.)

1. Appeal To Reason carries the label.
1. A. Menace does not and fights labor organizations.
2. Appeal To Reason does not fight labor conditions on the Menace.
2. A. Menace proprietors are Socialists and formerly connected with Appeal To Reason.
3. During a union strike on the Appeal several years ago several men engaged in fistic combats.
3. A. Because of this W. F. Phelps, supposedly owner of the Menace, is afraid to organize his shop.
4. Menace called on Appeal Phifer to repudiate an article written by myself, dealing on labor conditions.
4. A. Then Appeal Phifer does, but fails to take the laboring side of the issue.
5. Appeal To Reason stands as a friend to the laboring man, exposes labor conditions everywhere, but,
5.A. Will not condemn Menace conditions. Remember, Appeal has the label; Menace has not.

Parochial School Children Winners on Sane Fourth

Milwaukee Evening Wisconsin, August 18, 1914.

Parochial school children were more generously represented in the Fourth of July park parades than the public school children, according to the formal award of pennants to the schools that had the largest attendance in the marches. Six parochial and four public schools received pennants.

The award has been made by H. O. Berg, supervisor of recreation of public schools, a member of the Sane Fourth commission. Mr. Berg has announced the school winners in the respective parks as follows: Lake Park, Holy Rosary school; Mitchell, St. Martini; Kilbourn, St. Kasimir's; Humbolt, Immaculate Conception; Kosciusko, St. Stanislaus'; Gordon, St. Elizabeth's; Franklin Square, Lee street school; Juneau, Detroit street; Washington, Walnut street; Lapham, Ninth street.

The official count sustains the contention of the commission that the principals of the public schools were not as responsive to the invitation to participate as were the principals of parochial schools, notwithstanding the repeated and urgent letters from Supt. M. C. Potter to the principals and teachers.

The pennants are of handsome design and durable quality.

Eight Churches for 662 People and Yet No Results

The Churchman, Aug. 15, 1914.

In a rural survey of Pennsylvania made by the Department of Church and Country Life, under the authority of the Presbyterian Board of Home Missions, a graphic religious map of the ecclesiastical divisions in a small community is presented. In an area of twenty-one square miles, with a population of 662 people, there were eight churches, distributed as follows: One Mennonite, two Methodist, one Lutheran, one Presbyterian, one Dunkard, one United Brethren and one Evangelical. Going further west to Indiana one finds in Marshall County of that State twenty-nine different religious organizations. Mr. Bruce Barton, in the last number of the Congregationalist, gives his experience of religious division further west in the state of Missouri, and he selects three counties for his investigation. These are old, well-settled counties, made up of farms of varied area from thirty to 3,300 acres. The owners are nearly all Americans, descendants of those hardy pioneers who pushed across from the Atlantic seaboard to carve homes for themselves out of the native wilderness. There has been no tidal wave of foreign immigration of the kind that has drowned out the native life of some New England counties. These Missouri localities are typical of the best side of American rural life.

There is no antagonism against the Church, yet of 189 churches in this area twenty-one have been totally abandoned and ninety-two have services only one quarter of the time. Not one single country church is supporting a minister on full time, and of the village churches only two per cent. are doing so.

Children's School and Playground

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion:

How long was Pius X pope?

Why should children especially revere his memory and pray for him?

What is meant by the Modernism which Pope Pius condemned?

Who will elect the new pope?

How many popes have there been since St. Peter?

Will you offer up a Holy Communion for the deceased Pontiff sometime during the next month?

Inspiration of Scripture—A supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. The sacred writers are described as inspired because God *breathed into them*, or suggested the thoughts which they wrote down (cf. Job xxii. 8 and 2 Tim. iii. 16).

Institute B. V. M.—(Dames Anglaises), the only Religious Order of purely English origin instituted since the Reformation. Founded by Mary Ward (formerly a Poor Clare) early in the seventeenth century.

A Brief History of Religion

(The Paulist Press, New York City.)

FROM THE CONVERSION OF CONSTANTINE TO THE RISE OF PROTESTANTISM.

In the year 312 Almighty God worked a miracle to free the Church from her bondage under the Roman emperors. It was a dark and gloomy time for the Christians. Diocletian had lately boasted that the name of Christian was blotted out. There was war in the empire—civil war. One day Constantine, the Emperor of the West, seeing that the forces of his enemy were far greater than his own, prayed to the true God for assistance. Suddenly there appeared in the sky a cross, with these words over it: "In this Sign thou shalt conquer." The emperor made this his standard and carried it into the battle, and his troops were victorious. As an act of thanksgiving Constantine ordered that the Christian religion was henceforth to be protected and defended in the empire.

The gates of hell had not prevailed against the Church: she had conquered, but only to begin another kind of warfare. Now were to come those days foretold by our Lord, "a man's enemies shall be those of his own household." Satan, finding that he could not injure the Church from without, begins now a more subtle attack from within. There sprung up almost immediately numerous heresies. As in the time of the Apostles, so now and in subsequent ages, the rulers of the Church, under the inspiration of the Holy Ghost, held what are called General Councils under the presidency of the Pope or his legates, the first of which was that of Nice, in Bithynia, which in 325 condemned Arius and his followers for denying the divinity of Christ. This age was also that of the great teachers called the Fathers of the Church, such as St. Athanasius, St. Basil, St. Chrysostom, in the East; and in the West, St. Ambrose, St. Jerome and St. Augustine. In the See of Peter were many great Pontiffs, such as St. Leo the Great, and later, St. Gregory the Great.

One of the wonders of God's grace in this age was the life of the Hermits, devout men and women who lived in solitude and communed alone with God, distinguished among whom were St. Paul the Hermit and St. Anthony. This preceded the monastic life, the patriarch of which in the West is St. Benedict, who lived in the sixth century, and whose spiritual children, gathered in monasteries, saved religion and civilization amid the torrents of the barbarous invasion of the wild tribes from Asia and the north of Europe, and then gave these ancestors of the races of modern Europe the doctrine and Church of Christ and painfully trained them to the ways of civilized life.

Meanwhile St. Patrick had converted Ireland. France and England and Germany, and later on Sclavonia and Scandinavia, accepted the Gospel of Christ and bowed to His yoke. But these brief sentences mean ages of heroic suffering and labor, and even martyrdom, on the part of many thousands of Catholic misionaries.

In the seventh century Mohammedanism arose, a fanatical sect founded upon the lying visions of Mohammed, the world's greatest deceiver. In the East it gradually gained ground, and finally nearly destroyed Christianity in those countries. The West was saved from it by the Crusaders, or the wars of the cross, inspired by the Popes and preached by such servants of God as Peter the Hermit and St. Bernard.

In these centuries (called the Middle Ages) arose the great universities of learning in all Europe.

(To be Continued)

HOW GENE RECOVERED HIS FAITH.

Mrs. Worth felt something was wrong.

For it was a week of gaiety, and splendor marked the Industrial Exposition in Albany, yet she noticed, Gene, her thirteen-year-old boy had not been attracted by the festivities, but was coming in from school, with a look of depression, while his books were thrown over his shoulder. Laying down his books he said:

"Mother!"

"What is it, my son?" and Mrs. Worth endeavored to seem indifferent, and not a party to any whim of her boy.

"Something must be done; I cannot get along with Mr. Slope in school; 'I do not advance, and it is useless for me to try to accomplish anything. Send me to any other school and I'll advance, but to Eighth Avenue A. mother, I cannot go back!"

"What has happened Gene? Tell mother everything. It seems strange that you of all the boys cannot get along."

"I'll be willing to be blamed, if necessary, mother, but I've tried oh, so hard," and the lad threw his arms around his mother's neck, "to learn to like Mr. Slope, but the chasm has widened each day, and today all bridges burned between us. I was compelled to receive punishment in the presence of the class, as I could not recite, simply because I could not bring myself to ask help from Mr. Slope which I needed."

The frown on Mrs. Worth's brow spoke perplexity, which was shortly relieved by the tears of a mother's love melting in her eyes.

"But Gene, where can mother send you, if you do not go to Eighth Avenue School?"

"I would rather go right over here to St. Joseph's, where I know and like the boys, and am sure I can get along with the Sisters in charge."

"But," interrupted Mrs. Worth, "that is a Catholic school, and, as you are not affiliated with the Church, they may not take you."

"I am sure they will; mother, let us go ask them, won't you, please?"

"I will think about it tonight and we will later decide. In the meantime I will talk to Mr. Slope, and learn both sides of the trouble."

—

It was not strange that Gene had a fondness for the Catholic boys and wished to attend the Sisters' school, for his father had been a Catholic, but Gene lost him in infancy, and the rearing and training of the child devolved upon a busy mother not of the faith, who had little or no thought of the seriousness of the child's religious training. A second marriage gave him little brothers and sisters with no Catholic parent. Many times, unobserved, he climbed upon the high fence, and listened to the recitations of St. Joseph's children, and their hymns and prayers had become as familiar to Gene as to any of their own boys.

Mrs. Worth seized the opportunity of Gene's absence shortly after supper, to telephone to Mr. Slope, thus endeavoring to locate the real difficulty between him and her boy, and was soon convinced by his unflinching manner, that the kindness which always accomplished everything for her with Gene, was omitted in Mr. Slope's discipline, and for once she took views with her child. In the morning he was the happiest child in Albany when she told him they would go over to St. Joseph's and make application.

"We are pleased to have the boy, Mrs. Worth," answered Mother Gertrude, "and 'tis with us he should have been these five years."

"But I know the prayers, Mother, and all the hymns which the children sing to the Blessed Mother and the Sacred Heart. I have learned them from our fence over there. One time I asked to go in the processional and James Curdy took me into the sacristy and dressed me up in a black and white costume, but we got weak-kneed when we heard Father Otis coming and I hid. If I come to school here you will let me go into the processional, won't you, Mother?"

"We'll see, Gene, how you get along."

Mrs. Worth went home with a relieved mind that her boy was happily located in school, and with an awakened conscience that would now have training in the faith of his father.

Only a short time later Father Otis was awe stricken upon going into the church preparatory to the closing of devotions of Forty Hours, to hear the most inspiring rendition of the hymn, "O Sacred Heart." "Who sings?" he whispered. "Whence comes so sublime an ecstacy?" The Father of the flock knew the words were the same as the children would sing that evening, and he stealthily felt his way to the chancel, lest he might disturb the perfect hymn of praise. He knew the children were not yet assembled, only a few silent worshippers at the twilight hour.

There in the cool, dim silence, knelt Gene, conscious of no one's presence, singing the hymn long familiar to him. He had not yet been admitted to the processional class, as he turned it, and wishing to offer his homage to the "Prince of the Eucharistic Palace," came when he could say his part alone, for he intended to bring his mother for the closing services later on.

When he had finished the hymn Father Otis came to him and said he wished to speak to him in the sacristy when he was through with his prayers and devotions; he at once followed him thither.

"Your hymn of praise was indeed beautiful, my boy; I have heard it every word. I am sure the Sacred Host has been well pleased with your devotion. Would you not like to go in the procession tonight?"

"Oh, sir; ah, Father, I should be so happy if I may, and mother is coming tonight, and Father, I am a Catholic, for I have been baptized long ago. May I not make my First Holy Communion, too?"

"We'll see to that later my boy, when I have talked with your mother; so now be off, and tell Mother Gertrude I said to give you a place in the procession.

Mrs. Worth rejoiced in her child's happiness as she saw Gene in the procession that evening, and gave close attention to the divine services so sublimely conducted. All the knowledge of Catholicity which she received in her first husband's life was soon revived in the daily life of her child, and it was not many years until the entire family shared the faith with Gene.

—

Miss Varney was trying to illustrate to her youthful Sunday school class the lesson, "Return good for evil." To make it practical she said:

"Now suppose, children, one of your schoolmates should strike you, and the next day you should bring him an apple, that would be one way of returning good for evil."

A little girl, sitting in one of the front seats, raised her hand.

"Well, Elizabeth," said the teacher, "what is it?"

"Then," said Elizabeth firmly, "he would strike you again to get another apple."

FOR SALE or RENT If you want to buy or rent a farm of good black loam and clay subsoil, come where we haven't had a failure for 34 years. Have many quarters and half sections of land for sale or rent. Can give good terms. Catholic church and resident priest here. JOHN POWERS, Murdock, Minn.

When writing mention Sunday Visitor.

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MINNESOTA FARMS
Right in the Corn belt, good black loam with clay subsoil, where crop failure never was known, right close to Catholic church. Sell on good terms and at right price. Address, THEO. OACHS, Kerkhoven, Minn.

Finely Improved Northwestern Iowa Farms for Sale
I offer for sale a number of the very best Northwestern Iowa farms, ranging in size from 120 to 320 acres. No better farms in the U. S. These farms are all located within range of Catholic church and school. Anyone wishing to buy in this section of the country should write to me, stating briefly what they want, and I will mail full description, price and terms as I think will suit. Address Mathew Faber, Remsen, Iowa.

Good Farms for Catholics at Wilhelmina!
The land for Catholics—Church, School and Resident Priest. The land that produces and never fails. A pleasant and healthy climate. A new Catholic colony under the patronage of Most Rev. John J. Glennon, Archbishop of Saint Louis. Sells at a very moderate price and on easy terms. No Agents. For all particulars address the Pastor and Local Manager, Rev. V. Tegselaar, O. S. M., Wilhelmina, Missouri. [When writing mention this paper].

WRITE AT ONCE for information about the fast growing Catholic Colony at RIVIERA in the Southwestern part of the Texas Gulf Coast. We have *Cheap Excursions to Riviera on 1st and 3rd Tuesday of every month.* Here is your opportunity. Information gladly furnished by the owners.
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CHICAGO, ILL.

When writing mention Sunday Visitor.

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Did : You : Read : Carefully
THE STATEMENTS published in the August 16th issue of this paper, regarding our wonderful tract of 15,000 acres of exceptionally rich irrigated land in the Humboldt Valley at Battle Mountain in Lander Co., Nevada?
Every acre of the entire tract is perfectly smooth with a fall of 7 feet to the mile with the river. The water rights are the first that were filed on the Humboldt river, which runs through the tract. Have you read in this paper the report and splendid endorsement of the CATHOLIC COLONIZATION SOCIETY of these lands, water, water rights, the men who own the land, etc., etc.?
REMEMBER it is a serious and highly important matter for one to decide wisely where to establish the HOME. The locality in which one will prosper and be justly recompensed for their investment, their labor, their energy and their every diligent effort, and then too, there is the question of health, churches, schools, social environment to be considered.
You will find every one of the above conditions to your entire satisfaction if you will come and examine our land; and in addition, you will find a rich black alluvial soil which this year has produced 5 Tons Alfalfa, 100 Bushels of Oats, 60 Bushels of Wheat per acre, and Barley, Sugar Beets, Field Peas and all kind of Vegetables equally as productive. The land being level is easily watered. Any boy 10 years old who never heard of irrigation can be taught in one day to properly and successfully irrigate these lands. The water right is ample and is unquestioned. The State Engineer of Nevada says we have more water than we need.
Keep in Mind That two Transcontinental Railroads, viz: The Southern Pacific, and the Western Pacific pass through this tract, and that every foot of the land is within 3½ miles of a station on one or the other of these roads; that there are millions of acres of fine grazing on government land immediately surrounding our tract—that cattle can live 8 months each year on these, well watered ranges; that we have the finest markets for every thing a farmer raises AT GOOD PRICES; that every acre of our land is underlaid with artesian water, obtainable at a cost of about $40 per each well; that every winter is very, very mild, and summers delightfully cool and pleasant; that there are no failures in crops; no stormy weather; no hail; no drouth; no rain in harvest or haying. A land that gives promise of being worth in less than five years, three times what it costs.
The Price is $75.00 per Acre And no deviation therefrom. Payable $15.00 per acre cash and balance of purchase price payable in ten equal yearly payments, the first of said payments due Oct. 1, 1917, and the last one due Oct. 1, 1926, interest 6% annually. From those whose resources require it, we will accept a cash payment of $10.00 per acre. To all who purchase 40 acres or more during September and October of this year we will refund their railroad fare, based on excursion rates, to Nevada and return; those who purchase less will refund proportionately.
As soon as you read the above write us that you saw this ad and tell us what additional information you desire. We will send you our little booklet "Blossom on the Humboldt." Come or send your representative to see these lands at once. Buy your ticket via Salt Lake City, and wire us at our expense of your coming. We will meet you and accompany you to the lands and take care of you while there.
Address all communications to
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How the New Pope Will Be Elected

(Continued from Page Three)

from within by the cardinal camerlengo. There are four openings provided for the passage of food and other necessaries, guarded from within and without, on the exterior by the authority of the marshal and majordomo, on the interior by the prelate assigned to this duty by the three cardinals mentioned above, representative of the three cardinalitial orders. Once the conclave begins the door is not again opened until the election is announced, except to admit a cardinal who is late in arriving. All communication with the outside is strictly forbidden under pain of loss of office and ipso facto excommunication. A cardinal may leave the conclave in case of sickness (certified under oath by a physician) and return; not so a conclavist. It may be noted at once, with Wernz, that a papal election held outside of a properly organized conclave is canonically null and void. Within the cardinals live with their conclavists in the cells.

Including the cardinals, prelates, and conclavists, there are perhaps two hundred and fifty persons in the enclosure. The government of the conclave is in the hands of the cardinal camerlengo and of the three representative cardinals who succeed one another in order of seniority every three days. About 7 or 8 o'clock on the morning of the eleventh day the cardinals assemble in the Pauline Chapel and assist at the Mass of the cardinal dean. Formerly they wore the special garment of the conclave, called crocea. They receive Communion from the hands of the cardinal dean, and listen to a Latin allocution on their obligations to select the most worthy person for the Chair of Peter. After Mass they re- [illegible] for a few moments, and they [illegible] ble in the Sistine Chapel, where [illegible] l voting takes place. There [illegible] are lighted on the altar [illegible] t the paten and chalice [illegible] voting. Over the chair [illegible] inal is a baldachinum. [illegible] rone is removed. Before [illegible] s also a small writing [illegible] en ready to vote they enter [illegible] stine Chapel accompanied by [illegible] ir conclavists bearing their portfolios and writing materials. Prayers are said by the bishop sacristan; the ballots are distributed and then all are excluded except the cardinals, one of whom bolts the door.

For the election by secret ballot three cardinals (scrutators) are chosen by lot each time to preside over the operation of voting, three others (revisores) to control the count of their colleagues, and still three others (infirmarii) to collect the ballots of the sick and absent cardinals. If the sick cardinals cannot attend the balloting, then the three infirmarii go to their cells and bring back their votes in a box to the three cardinals presiding, who count them and put them in the chalice with the others. Then, all the ballots having been shaken up and counted, if the number agrees with the number of electors, the chalice is brought to the table and the ballots, on the outside of which appear the names of the candidates, are passed from hand to hand to the third cardinal who reads the names aloud. All present are provided with lists on which the names of all the cardinals appear, and it is customary for the cardinals to check off the votes as they are read. Then the three cardinal revisors verify the result which is proclaimed as definite.

If, upon the first ballot, no candidate receives the necessary two-thirds vote, recourse is often had to the form of voting known as accessus. At the election of Pius X (Rev. des Deux Mondes, 15 March, 1904, p. 275) the cardinal dean did not allow the accessus, though it is a recognized usage of conclaves, regulated by Gregory XI, designed primarily to hasten elections, and usually considered to favor the chances of the candidate who has the most votes. It consists practically of a second ballot. All use the ordinary blanks again, with this difference, that if the elector wishes his vote to count for his first choice he writes Accedo nemini; if he changes his vote he introduces the name of his latest choice. Then the two series of ballots have to be compared and identified by the text on the reverse face of the ballot, so as to prevent a double vote for the same candidate by any elector. When the required two-thirds are not obtained, the ballots are consumed in a stove whose chimney extends through a window of the Sistine Chapel. When there is no election, straw is mixed with the ballots to show by its thick smoke (sfumata) to those waiting outside that there has been no election. There are always two votes taken every day, in the morning and in the evening; they occupy from two to three hours each. When the voting is over one of the cardinals opens the door outside of which are gathered the conclavists, and all retire to their cells. Other forms of election, made almost impossible by the legislation of Gregory XV, are known as quasi-inspiration and compromise. The former supposes that before a given session there had been no agreement among the cardinals and that then one of the cardinals, addressing the assembly, proposes the name of a candidate with the words Ego eligo (I elect, etc.), whereupon all the cardinals as though moved by the Holy Spirit, proclaim aloud the same candidate, saying Ego eligo, etc. An election by compromise supposes that after a long and hopeless contest the cardinals unanimously delegate a certain number of their body to make a choice. It has not been employed since the fourteenth century.

When a candidate has obtained the required two-thirds vote in a scrutiny or ballot (the choice, since Adrian VI, 1522, falling on one present and invariably on an Italian cardinal), the cardinal dean proceeds to ask him whether he will accept the election and by what name he wishes to be known. Since the time of John XII (955-64; Sagmuller says Sergius IV, 1009-1012) each pope takes a new name in imitation of St. Peter's change of name (see Knopfler, "Die Namensaenderung der Paepste" in "Compte rendu du congres internat. cath. a Fribourg" 1897, sect. v, 158 sqq.). The doors have previously been opened by the secretary of the conclave; the masters of ceremonies are present, and formal cognizance is taken of the pope's answers. Immediately the masters of ceremonies lower the canopies of all the cardinals' chairs save that of the pope-elect, and he is conducted to a neighboring room where he is clothed in the papal garments (immantatio). The cardinals then advance and pay him the first "obedience," or homage (adoratio). The pope then either confirms or appoints the cardinal camerlengo, who puts upon his finger the Fisherman's Ring. Then follows the proclamation to the people made by the senior cardinal-deacon, formerly from the central balcony of St. Peter's overlooking the great Piazza, but since 1870 in St. Peter's itself. The conclave then usually terminates, the masons remove the temporary walls, and the cardinals retire to their various lodgings in the city, awaiting a reassembling for the second and third adoratio and for the solemn enthroning. If the pope happens not to be a bishop, he must be consecrated at once and, according to immemorial tradition, by the Cardinal-Bishop of Ostia. If already a bishop, there takes place only the solemn benedictio or blessing. However, he enjoys full jurisdiction from the moment of his election. On the following Sunday or Holy Day takes place, at the hands of the senior cardinal-deacon, the papal "coronation" from which day the new pope dates the years of his pontificate. The last act is the formal taking possession (possessio) of the Lateran Church, omitted since 1870.

COLONIZATION NOTES.

Report on the Nevada Blossom Land Company's Property, Based on a Personal Examination Made by the Reverend Bureau Manager the First Week in May, '14.

Acreage and Location.

The property consists of fifteen thousand acres situated in Lander County, Nevada, between the Southern Pacific and the Western Pacific railways, both transcontinental lines. There is no part of the property farther than three and one-half miles from either station, in the town of Battle Mountain, where the property commences. The ground is even, with a uniform grade of seven feet per mile to the northwest.

Soil.

The soil is river bottom silt, heavy with organic matter (myriads of shells). Phosphoric acid and potash (plant food) are to be found in the average normal arid land soil, some samples of soil carrying as high as one per cent. potash; nitrogen and humus are normal for arid land; alkaloids, fifteen hundredths of one per cent., the high being eighteen hundredths of one per cent.; the first six are two classes of soil on the property; one being twenty inches to three feet of black tulle (peat) over a brown undersoil to a depth of from ten to fourteen feet to gravel; the other class is composed entirely of brown soil. The dampness of the subsoil shows subirrigation, the water table being from eight to ten feet below surface.

Drainage.

The entire valley is underlaid, at a depth of sixteen feet from surface, with a gravel strata seventy-eight feet thick.

Irrigation.

The Humboldt river furnishes ample water supply, but settlers can pump the sub-surface water at their option. The cost of pumping, including the cost of pumping engine, well, interest on investment, fuel and lubricating oil and depreciation of plant, is fifty cents per acre-foot of water per year. On the property there is a twelve-inch well sixty feet deep which supplies all the water that a seven-inch centrifugal pump can pump, to-wit, sixteen hundred gallons per minute, equivalent to one hundred and sixty miner's inches of water, or three and fifty-six hundredths cubic feet per second. The supply of water from Humbolt river according to United States geological surveys is ample. The company has practically completed all the ditches. The water rights are the oldest in Nevada. The date of appropriation being 1869-73.

(To be continued.)

LEO CRAWLEY STILL MISSING.

Fellow-Catholics and Brother Knights of Columbus: I appeal to you again, to ask to locate my boy Leo, who left home sixteen months ago, and was never heard of since. He is about 20 years of age; weighing about 150 pounds and about 5 feet 10 inches in height. Even a line to assure us that he is still alive and well will soothe his broken-hearted mother and his devoted father.

NICHOLAS CROWLEY,
Baraboo, Wis.

SLEEPING IN CHURCH.

Men Do It Because They Are More Attentive Than Women.

A German professor who has been making a study of the problem declares that men fall asleep in church because they pay more attention to the sermon than do the women.

The man will watch the minister every minute, he will concentrate all his mind upon the preacher and what he is saying, he will watch his every gesture and every motion of his lips and listen to every word until finally he drops off to sleep simply because he has watched so steadily, gazed so intently, that he hypnotized himself.

If the woman does not grasp the meaning of the sermon so readily, if her mentality is not quite so keen and quick, one would think she would fall asleep. But the fact remains that she has plenty to interest her. A man cannot look about the church and be interested in John Jones' cravat or William Smith's vest or Sam White's cuff buttons. He doesn't care anything about them, but a woman will sit quietly in church, she will hear what the minister is saying without giving much thought to it, but she will be interested in everything every other woman is wearing, and there is enough to keep her just moderately entertained and wide awake.—Chicago Tribune.

Idleness is hell's fishhook for catching souls.—St. Ignatius.

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After Dinner Story

A SOUL'S STRUGGLE.

On a clear May morning, Harry was returning from his ramble in the woods hard by the ancestral home. The observer could notice that he seemed supremely happy, but then, he was only in harmony with nature. The joyous song of the bird was in his ear, and the sweet scented breath of the meadow air filled his lungs with life and gave bouyancy to his step. Much, however, as he was influenced by the peace and harmony reigning around him, there was a something else hidden from the beholder to which the greatest part of his happiness was due; it was a pretty face, whose smile haunted his thoughts for many days past.

Harry was the son of a leading merchant in the town of ———. Though lightly built, he was well proportioned and perfectly strong; the healthy flush in his cheeks bespoke strength and health. After four years of college life, he proposed studying for the Bar.

Some days previous to the opening of this story Harry was sauntering through the town with some of his college companions, when suddenly his attention was arrested by a sweet faced girl who kindly and affectionately conducted a stately old gentleman across the street. They, unmindful of the attention they were attracting, were on their way to their accustomed seat in the Botanical Gardens. There, for many years when the days were warm and bright, Kathleen was accustomed to escort her "dear old DAD," as she used to call him, and though those dark orbs could no longer enjoy the blaze of color that enlivened the scene, yet, by the quickened sense of smell, he was quite familiar with the beautiful flowers near their path. She, in her own fond way, told him of the shades of the lovely pansies and of the richness of the carnations. As they passed from the entrance to their accustomed seat, he was wont to enquire whether the roses were as pretty as in previous years or if the pinks were yet in full bloom. Kathleen's answers were so full and accurate that he felt as if he gazed on the enchanting scene himself.

When they reached the spot by the lake that they were accustomed to frequent, she read for him from his favorite poet. Afterwards they conversed, sometimes for hours, on the past or they discussed topics of the moment. He retold the stories of his early life, while she, on her part, made him the recipient of all her confidences. From time to time as some old fond memory came back to him she could see he felt moved, but what touched her most were his references, not in complaint, however, to his loss of sight. Then, he used to say, he did not know how grateful we should be to the Good Lord for His great gifts. Some years previously he met with an accident that deprived him of the sight of one eye; everything was done to save the other, but, in vain. At first, he felt inclined to murmur, but, by degrees, he learned to kiss the hand that smote him. How he dreamt of one day being in the forefront of his profession—he would then be rich, and in a position to see his darling daughter fill a coveted place in his native town. With that accident all his plans were frustrated, the one thought alone that helped to reconcile him to his sorrows was that he had sufficient money laid aside to keep them in independence and comfort.

For many days Harry sought in vain for the sweet face that stood out ever before him, till, one day, going through the gardens, to his surprise, he saw the object of his search. In the hope of sometime securing an introduction he frequently rambled there. At length Providence proved kind to him; for one day, as he was passing them, a sudden gust of wind blew Mr. Ponsonby's hat some distance. Harry at once, bounded after it, proud and pleased. Kathleen thanked him so sweetly that he determined to open a conversation. He suggested that he knew a very sequestered spot that he was wont to frequent for years—they on their part felt quite pleased to see it as they desired seclusion as much as possible.

During the course of the conversation Harry learned that his new friend, Mr. Ponsonby, was once in the law and well versed in his profession, so naturally they became communicative. The old lawyer gave the young aspirant many valuable hints about books and study.

Kathleen felt very much drawn to this comely young man who manifested such an interest in her "dad," and that appreciation was heightened when she heard him speak of his many victories at school. Though he carried off prizes at football, tennis, cricket and golf, he never failed to score high marks at his examinations. He was, in fact, the class of youth that would win the affection of a bright-souled tender girl of nineteen summers. Kathleen, though only a year from school, was tall and athletic. The games of her school-days developed her into a healthy, bright-faced girl. All her movements were graceful, and there was absent from her manner everything in the nature of affectation of primness. To look into her deep blue eyes one could read the purity of her soul within. On her face ever lingered a sweet smile and an expression of tenderness mixed with sadness. Her rich brown hair crowned a head remarkable for its comely shape.

At the accustomed hour, they rose to go and bade good-bye to their newly-found friend. On learning that he was wont to frequent the Gardens, Mr. Ponsonby expressed the hope that they would meet often. Delighted beyond expression, Harry replied that it would give him sincere pleasure.

In the course of time, their friendship grew stronger and stronger, till at length Harry was a frequent visitor at "Ardeevin," Mr. Ponsonby's charming cottage.

In the Autumn, Harry began his studies. The first year he secured first place in debate and scored very high marks in his other subjects. During the year, Kathleen had seen much of him, but she was rather astonished at some of the ideas that seemed to be gaining ground in his mind. The company of his classmates, she felt, did not tend to keep him too firm in his faith. In their debates they discussed many religious topics and somehow the critical spirit that he displayed in these discussions crept into some of the more important and fundamental questions of ethics and dogma.

His companions were deep readers. Novels or light literature seemed to interest them little. Harry heard them quote Huxley, Mivart, Mill, and a host of other authors, some French among the number. They, like Harry, had been educated in good colleges, but somehow, it seemed to be the fashion to read any atheistical rubbish provided it was pleasantly written and that it came from the pen of one of those great leaders of thought.

For a time Harry refrained from such literature, but by degrees he thought within himself: "what harm can it be to read these works when I will not be influenced by their arguments; besides, I will be able to meet these debaters on their own ground?"

He read, but alas! he paid the penalty of such foolish conduct; he gradually felt his faith slipping from him; the old arguments in favor of the faith of his fathers seemed to him unable to bear the light of criticism and the points raised by the new philosophers fascinated him. Wise as he thought himself to be, he did not understand that he had no philosophical training to teach him the vast depths that lay about him. Without a knowledge of logic he could not discern the fallacies and sophistries that adorn every page of those writings. He was unaware that such minds as Aristotle and St. Thomas had existed, or if he had heard of them, it was as the authors of some childish drivel. These new philosophers of the nineteenth and

(Continued on Page Four)

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If you would like a copy of this book before the present edition is exhausted write at once to A. L. Sutton, Dept. 112 V, Box 1091, Philadelphia, Pa.

Mr. Sutton requests that no one write simply through idle curiosity, and unless you are a member of the Catholic Church the book will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.

LIVE ISSUE DEPARTMENT.

THE EUROPEAN WAR.

Some time ago we pointed out in these columns that race hatred was at the bottom of the regicide in Bosnia's capital, and that assured peace could never be looked for as long as one race thinks it can rule another successfully. At this moment the world is aghast at a devastating war involving practically all the nations of Europe—a war in which nearly twenty millions of armed men stand ready to kill their brethren.

In olden days the Father of Christendom was the oftentimes successful arbiter between growling nations. Nowadays self-constituted smelling committees, with a millionaire and a few of his flatterers at its head, proclaims its triumphs and points to the Hague, with its big temple of peace, and cries: "Peace, peace, where there is a desert." A certain baroness Von Suttner has won the Nobel prize by one of her books against war. An enthusiastic correspondent of a religious paper proclaimed that she had already converted the Czar of Russia and other war-loving princes. Maybe she did; but she is hardly dead when all Europe is clad in steel and the fires of warlike hate are lighted on every watchtower.

All these preachers of peace crusades may be quite sincere and certainly deserve credit for their efforts to discount appeals to arms; but somehow they miss the point that the mental and physical suffering and material loss which follow in the track of our war are never considered; never were nor shall be, by the fallen race which inhabits our planet with giant passions swaying the human heart.

Man, driven on by jealousy, ambition or avarice, or by love of fatherland or religion is willing to accept every suffering entailed by war, to make every sacrifice demanded for its successful prosecution, to drain to the dregs the cup of the agony of death in order to secure the victory. No, there must be offered him better, higher motives than mere material loss to enlist him under the banner of International peace!

When the Pope was the Father of our undivided Christianity, he held out these higher motives to the would-be combatants, and where he failed no lower court or authority will ever achieve success.

NOT ALWAYS THE POOR.

Here is a headline from a recent New York Herald edition: "Wealthy Father Finds Missing Girl. Causes Her arrest."

The uplifter made a great noise last year about the impossibility of a girl remaining pure unless she earned at least five, six, seven, yes twelve dollars a week. Her sin was of course not a matter of her will, but a species of economic rape, as it were.

But every year we read headlines like the above, telling of girls who have become incorrigible and have taken to sinful lives. Not poor girls. Not at all. They are pampered daughters of wealthy parents. They have fineries of dress and luxury of surroundings. They have perennial vacations. They have pet dogs and they run automobiles. Why, then, do they take to a life of shame? Are they insane? Some of them, though a minority, have had moral training.

Their fall is primarily due to their deliberate yielding to the corrupt promptings of fallen human nature. They dallied with temptation; they went out to meet sin and found it easily!

Poverty, of itself, never leads to vice. It may furnish occasions for sin, it is true; but the homes of the rich and well-groomed furnish oftentimes even more dangerous allurements than the hovels of the poor.

AN HEROIC WOMAN.

The strong woman whom Solomon so graphically pictured was found duplicated last month in the South Seas.

Mrs. Jansen, wife of the captain of the Zampa, signed the ship's articles as cook when that vessel cleared from Seattle last May. For two months the ship ran from one storm into another and from Makateo island to Honolulu her decks were awash and the hold full of water. Captain Jansen and his four seamen had all they could do to keep the ship from sinking while Mrs. Jansen, clinging to the wheel day and night, piloted the leaky bark into smooth waters. There is the picture of a real helpmate—the real wife—the kind that God sends now and then to an every-way enviable man.

"HOPE FOR THE POOR"—EH?

(By Fred Noyes)

Says the "Appeal to Reason":

"If the 'Appeal to Reason' can be believed, there is no such thing in this country as a reward for industry, thrift and economy, but some are made rich and kept rich, and others are kept in poverty by our system of government, and that there is not, under the present conditions, one ray of hope for the poor."

"Laughably mixed. The 'Appeal does not believe there is a reward for a few in this country for industry, thrift and economy. These things land the jobs because they mean better service and therefore more exploitation for the masters. The workers are made and kept poor not so much by the system of government as by the social system of capitalism. There is not under present conditions one ray of hope that the workers will cease to be robbed—not one. Some may, as individuals, make a living, but they cannot possibly get all they produce unless they become exploiters and get more than they produce."

As a rule, the man who has been thrifty is the man who owns a home or has a good sized bank account. There are more than 17,000,000 savings banks accounts in this country with deposits that amount to more than $6,000,000,000. And there are more than seven million homes owned in this nation. So much for the thrifty men and women.

How about those who are not thrifty? How about the $350,000,000 that is spent in the picture show houses annually by the workingclass? That would buy a few homes. How about the billion dollars that the workers spend in the saloons annually? Wouldn't that buy a lot of homes? And suppose that the workers had been saving some of these wastes each year, say for the last ten years? And yet, here is a Socialist organ that is attempting to make you believe that only a few people in this nation who are thrifty have anything to show for it.

SOCIALISTS ATTACK A SPLENDID CHARACTER.

The Press-Argus, Van Buren, Ark., Aug. 13, 1914.

Yellow cards attacking the Democratic party of Arkansas because the State convention saw fit to choose S. Maloney, a Catholic, for its Secretary of the State Committee, are being circulated over the State. They are the product of a Socialist with rabid anti-Catholic tendencies. The writer does not tell the people that Jack Maloney is one of the most courteous, most efficient and most popular young men of Little Rock. He does not tell them that the people of Pulaski county deem it a great privilege to give Jack Maloney anything in the way of an office that he wants. He does not say that Jack Maloney is a character held in the highest esteem by man, woman and child, and that he is every one's friend.

It is true that Jack Maloney is a Catholic, but heretofore this has never been considered a political barrier, or has politics been considered a matter of religion. This attack will make his friends even more strong for him, and it will at the same time solidify the party against the Socialistic attack. Jack Maloney has ignored the yellow cards, but because of their circulation he is taking less prominent part in directing the State campaign than he would otherwise have done. This, too, is against the advice of his friends, but it only goes to show the disposition of the man—he would rather sacrifice himself than the party.

THE GIST OF THE MATTER.

Editor St. Louis "Labor:"

Having received numerous letters from all parts of the country since the publication of my article in "St. Louis Labor" designating the anti-Catholic paper published at Aurora as a "scab sheet," I wish to state for the information of inquirers that I am entirely disinterested, so far as my religious views are concerned, in the matter. I am in favor of freedom of conscience in religion, and it matters not what one's opinions thereon, if he believes in justice to all. But a paper that singles its opposition to the Catholic Church as a commercial institution, and because of its undue power, and then ignores, or even courts, the Rockefellers and Morgans and other forms of big business, with their greater power to bias government and law, and is at the same time opposed to giving its employes even a fair share of the value they create, it occurs to me that such a paper is simply the blatant mouthpiece of a gang of demagogues, instead of the herald of liberty and general enlightenment. The same principle, logically carried out, would reduce the mass to ignorant peonage and subjection to the powers that be, instead of the reverse, as the "Menace" so loudly professes to desire in its single fight on the Catholic Church. The evils in that Church, or any other church, can only be removed by wiping out the whole commercial system that warps and dwarfs and corrupts society, and the man or editor who knows, but tries to escape, the real remedy is a brazen-faced fakir who would sell his country for a few pieces of filthy lucre.

As a matter of fairness, I hope those papers that copied my first article will also publish this, so that my position will not be mistaken.

L. E. HITCHCOCK.

Aurora, Mo.

An upright intention is the soul of our actions. It gives them life, and makes them good.—St. Alphonsus.

An air of meekness and a modest speech are pleasing alike to God and men.—Ven. John Tauler.

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Can a person be a member of the Roman Catholic Church and be exempt from auricular confession?

Every Catholic is obliged to observe the laws of the Catholic Church. The third precept of the Church commands us *to confess our sins faithfully at least once a year.* We speak of *auricular* confession to distinguish it from a *public* confession.

May a person make a public confession instead of auricular confession?

A confession of our sins is made to enable the confessor to judge whether we are worthy to receive absolution or not. Christ gave His Apostles the power to *forgive* sins and to *retain*, i. e., to refuse forgiveness when the penitent is not rightly disposed. Auricular confession, i. e., confession to the priest alone, was introduced to make it easier for the penitent. One may make a public confession, before a priest and other witnesses and receive the Sacrament of Penance worthily.

If one goes to confession but once a year, must he go to the parish priest?

In former times the faithful were commanded by the Church to confess their sins once a year to their own parish priest, or to ask leave of him if they wished to confess to another priest. Now, however, one may make one's confession to any priest authorized by the Bishop to hear confessions, even if one go but once a year.

I read in your columns that that the Pope goes to confession once a week. This leaves one under the impression that he must be a very sinful creature!

One must not be a "very sinful creature" in order to benefit by the Sacrament of Penance. The holiest people go to confession more frequently than others; it promotes perfection.

Why are Catholics obliged to pay pew rent? Why are collections taken up in church?

The pew-rentals and collections taken up in the church go towards defraying the expenses for the up-keep of the church, property and the maintenance of divine worship. St. Paul says: *"So the Lord ordained, that they who preach the Gospel should live by the Gospel* (1 Cor. 9, 13). Fewer collections are taken up in Catholic than in Protestant churches. Under the Old Law God commanded the people of Israel to give tithes and offerings for the support of the priesthood and maintenance of worship. In the Church, from the beginning, this was a sacred duty. *"For as many as were owners of lands or houses sold them and brought the price of the things they sold, and laid it down before the feet of the Apostles, and distribution was made to every one, according as he had need"* (Acts 4, 34).

What does the lighted candle, which is put into the child's hand after he is baptized, signify?

That a Christian ought to shine by his faith and virtuous life before the whole world. This is clearly indicated by the words which the priest says during this ceremony: "So let your light shine before men, that they may see your good works, and glorify your Father who is in Heaven" (Matt. 5, 16).

What is the meaning of the touching of the child's ears and nostrils with spittle at Baptism?

This ceremony is performed in imitation of our Savior (Mark 7, 33), and signifies that, by the grace of this Sacrament, his spiritual senses are opened to the doctrine of Christ.

Where is the Ark of the Covenant at present, or was it destroyed in Solomon's Temple?

As to what became of the Ark at the fall of Jerusalem, in 587 B. C., there exist several traditions, one of which has found admittance into the sacred books. In a letter of the Jews of Jerusalem to them that were in Egypt, the following details are given as copied from a writing of Jeremias: "The prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up and saw the inheritance of God. And when Jeremias came thither he found a hollow cave and he carried in thither the tabernacle and the ark and the altar of incense, and so stopped the door. Then some of them that followed him, came up to mark the place; but they could not find it. And when Jeremias perceived it, he blamed them, saying: "The place shall be unknown, till God gather together the congregation of the people and receive them to mercy" (2 Mach. 2, 4-8). The tradition which this letter embodies goes back at least as far as two centuries before the Christian era.

There is another tradition mentioned in the Apocalypse of Esdras. According to this latter, the Ark of the Covenant was taken by the victorious army that ransacked Jerusalem after having taken it (4 Esd. 10, 22). We learn from Kings, 25, that the Babylonian troops carried away from the temple whatever brass, silver, and gold they could lay their hands upon.

I have heard several times that the Catholic Church was the cause of the present war in Europe. I would like to know the exact cause.

It is a trite axiom that the burden of proof is upon the person who makes the accusation. What is gratuitously asserted may be gratuitously denied. You should have asked the party who made the assertion to substantiate his statement with real facts. You are not the only one who would like to know the exact cause of this war. Instead of the Catholic Church being in any wise responsible, her head was the only one who used his influence with Francis Joseph to prevent a declaration of war.

Is a Catholic obliged to wear a medal or a scapular?

No more than a G. A. R. man is obliged to wear his button.

Do many Protestants join the Catholic Church in the United States?

About 30,000 a year. This is not a vague estimate. It is taken from figures supplied by the bishops, who, at every confirmation service, have converts to confirm.

Is any Roman Catholic society at present engaged in re-translating the Bible into English from the original languages?

No; but a biblical commission is at work carefully comparing present versions with the oldest copies extant.

Is the Mexican, Villareal, a Catholic? What is to be thought of his course of action?

He was probably baptized a Catholic, but it is safe to assume that he has been a church-hater ever since it has paid him. What is to be thought of his action? Why, it is the same course that has been followed by all enemies of the Church. When the coffers of the State are empty the Church must be robbed of its temporalities. And to make their course popular with the people the representatives of the Church must be set down as enemies of the people and their liberties, as tyrants, and immoral monsters.

I wish to ask you why it is that you people are always howling about the Protestants in that you claim they are slandering you?

Kind friend, if you ever enter a Catholic church and listen to a Catholic sermon you will be disillusioned as to Catholics *howling* about Protestants. We never give our pulpits over to character assassins. The articles which have appeared in our columns, and which *howled* about Protestants slandering Catholics were all taken from Protestant sources.

Let me also ask you if there is any Catholic that knows the meaning of the word "slander"? You Catholics (and I get this information from a Knight of Columbus), say that the Protestant children are bastards and that the Protestant women are nothing better than ———. Now, Mr. Editor, if this is not slander then there is nothing under the heavens that can be called slander.

Now, now, you are all wrong. Every Catholic, including your Knight of Columbus, knows that it is slander to accuse Catholics of saying what you make them say. We neither say nor believe anything of the kind. If we did we would not be Catholics.

What about Fr. Schaner who made the following statement: "The Public Schools have produced nothing but a godless generation of thieves and blackguards?

Looking through the Catholic Directory for 1914 we fail to find the name of Fr. Schaner. If he is now dead it will be impossible for him to defend himself. But remember the old saying: "De mortuis nil nisi bene." We agree with you, *if the statement was really made*, that it was slanderous, and it does not express the sentiment of the Catholic Church on the question. We have frequently shown that our enemies manufacture both priests' names and the remarks ascribed to them.

Mr. Editor, one more question: Do you think that we who are American citizens are going to stand quietly by and permit a lot of murderers and cut-throats to get possession of this government? If you print these questions I may come again.

We do not think that any true American wishes to see this government in the hands of murderers and cut-throats. Catholics have as much right to the title "American citizen" as have any others. If you believe, as you insinuate by your bitter words, that Catholics are not to be trusted in public offices, you, Mr. Ashamed-Of-Your-Name, from Clarendon, Pa., give proof that you are not a true American, for by dragging religion into politics you are violating the letter and the spirit of the Constitution. If you write again, let it be in the spirit of Christian charity and American liberality.

F. H. L. C.—You need not repeat your confessions; simply comply with the penance given at the time.

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REV. JOHN F. NOLL, Editor

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HUNTINGTON, INDIANA, SEPTEMBER 6, 1914.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper." PIUS PP. X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C.
April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto,
✠ JOHN BONZANO, Archbishop of Melitene,
Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1912.

Dear Rev. Father:—

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable.

Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

EDITORIALS

LAY TEACHERS FOR PAROCHIAL SCHOOLS.

Two years ago **Our Sunday Visitor** expressed its conviction that the time would soon be here when many priests would have to conduct parochial schools with lay teachers in charge. The different sisterhoods seem to be taxed to their limit because of the increasing demand made on them for teachers. Many city schools are now being conducted by a mixed staff of religious and lay teachers.

Our editorial two years ago aroused considerable attention—all comments corroborating our conviction; and in response, we received at least one hundred letters from young men and ladies who declared their willingness to answer the call.

Recently the editor conferred with several experienced pastors on a tentative program that might be pursued whilst shaping the movement, and the following suggestion was endorsed:

That the hundreds of Catholic young men and ladies throughout the United States, who had good schooling, and the many who have taken a normal course, but have never been employed as teachers, be invited to lend their services to this cause for a few years.

Whilst it is true that lay teachers in parish schools would not be salaried as well as those who teach in the public institutions, the moral benefit derived from the experience would be worth considerable.

Moreover, in most cases the parish would provide them with a furnished house, fuel, light, etc., the same as it is customary to give to the religious. Supposing that three or four young ladies dwelt together in this manner, living expenses would not be high. It goes without saying that a general rule of life and conduct would be prescribed for this body of lay teachers.

Our Sunday Visitor would be willing to father the movement, list names of candidates as well as of parishes in need of their services—**and no charge would be exacted for the trouble.**

If the venture proved to be a great success, it might be followed up by an institution, in which parish school graduates would undergo one year of training for such work.—Comments are invited.

—o—

HAVE THEY ANY SINCERE READERS?

Not a single anti-Catholic sheet has admitted that it lied or that it was unwittingly misled when it accused the Knights of Columbus of taking the terrible oath imputed to the order. Why do not sincere readers of the slanderous sheets insist on them acknowledging their calumny (or error) or else give up the paper? We fear that very few sincere people support the anti-Catholic propaganda. Every **man** who has unintentionally injured another in a serious way will apologize and try to undo the injury.

Dr. Kelley's Weekly Editorial

CAREFUL OPPOSITION.

Mr. William Randolph Hearst is the most interesting, but also the most puzzling, figure in American journalism. With the odds against him he has succeeded—and most people take off their hats to success. His methods of winning readers for his papers—first and most necessary step to the winning of advertisers for his bank account—are original and novel. He manages to preach his own opinions all the time, while by clever sops to other views, he makes the compliment of today blot out the insult of yesterday.

During the little tempest of criticism, leveled against the Vatican over its refusal of a Papal Audience to a noted American who allowed his friends to blunder him into a difficulty, Mr. Hearst played a trump card in Brisbane's famous "Taxi-cab" editorial.

Mr. Hearst guaged the American mind correctly and he made friends of his numerous Catholic readers. Every now and then Mr. Hearst will do the same thing, in spite of the fact that the general trend of his policy is subversive to much that Catholics hold dear. It is a fact, however, that his papers are patronized by thousands of Catholics; that they introduce them into their homes, and that they allow themselves to be flattered by occasional compliments.

Mr. Hearst's last wise maneuver "to make himself solid" with an entire class, is his well worked out and consistent defense of the Jews. It is a laudable bit of work, but its animus is rather anti-Catholic. Why?

The Rev. Mr. Gregory has recently been given space for a defense of the Public Schools, which only thinly veils an attack upon the Catholic Church. Scarcely a Sunday passes by without an editorial, which in some way harks back to the exploded ideas which Ingersoll stole from atheists who could think. A campaign has been launched to put Voltaire upon the book-shelves of everybody.

Mr. Hearst is publishing papers which can jump to anything and jump quickly; but which, for the present, are peacefully drifting with the stream that leads to religious unrest, and ends in the ocean of religious anarchy. Twenty years ago, we would have seen through this. Strange to say, we do not see through it today. We coolly allow ourselves, by implication at least, to be charged with a lack of Americanism, with hostility to American institutions, and with ignorance. The hand that smites us, we turn around and fill with gold. We contribute to cleverness, all the while not understanding that the cleverness is skillfully directed against ourselves.

Catholics in politics, for their own selfish ends tolerate and even encourage what their sturdy fathers would have rebelled against.

Mr. Hearst is by far too clever not to understand that Catholics are a long-suffering people and that, by such long-suffering, they have learned to bear with a great deal. No one can change Mr. Hearst's policy, unless that policy fails to pay. When Catholics become as quick to resent even an implied insult, as the Jews, then and only then will Mr. Hearst have the same consideration for us that he very justly has for our Hebrew fellow-citizens.

FRANCIS C. KELLEY.

SECTIONS IN AMERICAN SODALITIES.

By the Rev. Edward F. Garesché, S. J., Editor of "The Queen's Work," St. Louis, Mo.

There is a department in the new Sodality magazine, "The Queen's Work," in which we are giving from month to month an account of the work actually being done by the various sections of American Sodalities, and the subject is a very interesting one. Of course all these works are not conducted by formal sections organized as such; this organization is a further step which we feel sure will soon follow in many Sodalities. But the fact that the work itself is being done is an excellent earnest of the great good which sections can accomplish.

It may be interesting to run over briefly some of this work. Thus, for example, the Men's Sodality of St. Ignatius Church in San Francisco has five flourishing sections each under the patronage of some Saint conspicuous for the virtue practiced by the section. These sections are under the general supervision of the spiritual director and his officers, but each has its supervisor and its committees to manage the minor details. The section for aiding the Catholic is under the patronage of Blessed Peter Canisius, who helped much by his writings to check the "Reformation" in Germany. The members of this section labor energetically to increase the circulation of the Diocesan paper and to spread anti-Socialistic literature.

Another section under the patronage of St. Ignatius, is devoted to promoting the work of retreats. This section induces others to make retreats, the members make retreats themselves, and a Retreat Union has been begun by them to keep the retreatants true to their resolutions.

A third section under the patronage of St. Aloysius encourages daily Mass and frequent Communion among the Sodalists. The members of the Sodality are active business men, and yet through the influence of this section daily Mass is becoming a common practice with them and the bands for weekly and daily Communion are growing rapidly.

Another section, under the patronage of St. Francis Xavier, devotes itself to teaching English and Arithmetic to the Chinese at a night school. Finally St. Thomas is the patron of a section for the study of sociological topics and scholastic philosophy, which meets twice a week.

Another Sodality, of a different class, which has developed the section idea is St. John's Sodality of Toledo, Ohio. Its members are students of St. John's University there. Among the sections which the Sodality has set on foot is the literature committee which is a section for spreading Catholic literature. The Sodalists collect Catholic publications and distribute them among the city institutions, whose inmates welcome such reading to cheer their leisure hours.

Another section called the entertainment committee is concerned with the municipal and private homes for the poor and other institutions. This committee arranges with the authorities of the institutions to give entertainments to the inmates. A program is arranged by the Sodalists, candy is purchased for the women and tobacco for the men, and thus armed the Sodalists visit the institution. The poor inmates, shut away from most of those relaxations which brighten life, welcome these visits with genuine appreciation. Then throughout the year, others of the Sodalists call upon these poor every Saturday taking with them Catholic books and periodicals, and an assortment of rosaries and prayer books.

In the Young Men's Sodality of St. Mary's Church, Cleveland, similar committees or sections manage the affairs of the Sodality. One committee visits the sick and when necessary furnishes loans and gifts to members who are temporarily unable to assist themselves. Another, the entertainment committee, arranges smokers and socials and has charge of the annual picnic, the public performances, etc. Another committee represents the Sodality at funerals of deceased members, and finally there is a Study Club founded within the past few years. This section gathers under the direction of a professor from St. Ignatius College, to study and discuss the social and economic questions of the day. Its principal idea is to make the Sodalist a bulwark against the Socialist. The young men are enthusiastic in their attendance and the Study Club is a great success.

At the Church of Our Lady of Lourdes, New York, the members of the Sodality are all divided into bands of ten, with a perfect over each band. There is a general meeting of the Sodality every month on Monday evening. An especial activity of the Sodality is the work of collecting supplies for the missions. The Sodalists contribute money and material themselves and secure aid from without for poor and struggling missionaries toiling at forgotten and needy posts.

Another section in which many of the Sodalists take part is the one called there the Guild of St. Pascal. This is devoted to making vestments and ornaments for sanctuary, not only for the parish church itself but for poorer churches.

Another good work in which the Sodalists join is the weekly excursion of the members of the League of the Sacred Heart in this parish to Blackwell's Island. Here they visit the poor and sick, and distrubute a variety of creature comforts, tobacco, sugar, tea and what not to the inmates of the hospital. In this parish also, last year a vacation school was successfully conducted.

All this is, of course, only a very partial account of the activities of some of our American Sodalities in the way of special work in the sections. But, who can doubt that when this movement has come to be thoroughly appreciated, and when our people realize the immense fruits which can be gained therefrom in the way of organizing the Lay Apostolate, that the zeal and energy of our American Catholics will cause an immense number of such fruitful activities to spring up throughout the breadth and length of the land.

His Challenge Proved To Be Only a Bluff

(Continued from Page One)

that Catholics are enemies of free institutions. History proves the opposite. Were the Catholic bishops and barons of England, who wrested the Magna Charta from the tyrant King John, enemies of civil liberty? William Wallace fell a martyr to the liberty of his native Scotland in 1305. Robert Bruce won what Wallace had bled for, the liberty of his country; they were Catholics. Are the Hungarians and Poles and Spaniards and French, who fought for centuries the battles of European independence against the Saracens and Turks to be called enemies of freedom? We might bring it home to our country and show that the Catholics of Maryland were the first to proclaim universal liberty, civil and religious in North America, that in the war of independence with England, Catholics and Protestants fought side by side. There was no Catholic traitor in our revolution, and the one who perilled most in signing the Declaration of Independence was the illustrious Chas. Carroll of Carrollton, a Catholic; half of the generals and officers of our revolution, La Fayette, De Kalb, Pulaski, Kosciusko and many others were Catholics; the first commodore of our infant American navy appointed by George Washington himself was Barry, a Catholic. Boles has never read Washington's address to the Catholics after the war when he said, 'and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of your government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed.' Archbishop Carroll, first Catholic bishop of the United States, was able to say of them: 'Their blood flowed as freely in proportion to their numbers to cement the fabric of independence as that of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government, from whose influence America anticipates all the blessings of justice, peace, plenty, good order, civil and religious liberty.'

"If, Mr. Boles, the test of patriotism is the willingness to go forth when the drum beats and the bugle sounds to give life, honor and fortune in defense of the flag and in time of peace to promote its honor, the Catholics of America take second place to no other body of American citizens, not even to the Guardians of Bigotry.

"Boles states triumphantly that our three martyred Presidents were assassinated by Catholics. I brand this here and now and for all time as a wicked falsehood uttered to arouse suspicion, bitterness and hatred against Catholics. Booth was the son of J. Brunius Booth, the tragedian. He professed no religion; he was a prominent Mason and his ancestors were Jews. J. Wilkes Booth was a brother of Edwin Booth, who was a southern sympathizer and shot Lincoln to avenge the South. Religion had nothing to do with this mad act.

"Charles Guiteau, the murderer of President Garfield, was a Protestant. He was a Second Advent preacher and lecturer. He had an idea that God inspired him to slay the President and save the republic. He was almost as great a fanatic as Dr. Boles.

"Leon Czolgosc, who assassinated President McKinley, was an anarchist pure and simple, despising all authority, both secular and religious. He hated God almost as much as Boles hates a Catholic priest.

"Boles accuses Catholic priests of immorality and treason. His proofs are as logical as his other statements. The following is his proof: 'I, Boles, declare that nearly all the Catholic priests are bad. There are a few good ones, but they are good, in spite of the system.' What logic!

"'Catholic priests are traitors to the constitution and to the flag,' says Boles. They will rush forth at the secret word from the Pope and with their army of Knights of Columbus blow our Constitution to the moon. What rot! He proves his thesis by stating that every priest, bishop, cardinal and Knight of Columbus has taken a terrible oath, then he (Boles) reads the oath, and he reads a document purporting to be an oath taken by Peter Seguin, the ex-priest along the same lines as the alleged oath of the Knights of Columbus. The only witness to prove the authenticity of this oath is Seguin. Poor old Seguin, though false to his most sacred obligations, though kicked out of the Church as unworthy to exercise its sacred functions, is brought forward by Boles as the only witness, living or dead, to the fact that this oath is taken by Catholic priests. Against the testimony of this unfortunate I place before you that of seventeen thousand priests scattered all over the land, men of honor, worth, virtue, integrity. There are no such oaths. If necessary I shall place before you the rite of ordination as prescribed in the Church. If you find anything that resembles this oath I cede the argument. This oath is a fabrication begotten in and brought forth from the diseased minds of bigotry. Boles quotes the document taken from the Congressional Record as the alleged oath taken by the Knights of Columbus. He takes it from its context that it may appear to the unthinking an authentic document and real oath. How did this oath get into the Congressional Record?

It was copied on the records in connection with the evidence which branded it as a malicious fabrication.

"When I got up on Sunday afternoon to meet Boles before an audience of a thousand men in answer to his challenge as issued in his hand bills and from the stage, he said he was not prepared. The following is the substance of the challenge: 'If you Catholic priests do not come forward and deny my statements before next Sunday evening when I close my lecture I will brand you as cowards and take it as proof that my statements cannot be denied.' I stood up on Sunday afternoon in answer to this oft-repeated challenge, and demanded a hearing. The poor old fellow was non-plussed; he had no idea his bluff would be called, and before the large audience of 'men only,' this man who is going from town to town and hamlet to hamlet pouring out his wild denunciations of all things high and holy, who has made a profession of this business, who claims to have made all kinds of investigations, who claims to have document upon document to prove his statements, wriggled, crawfished and stammered, 'I am not prepared.' He knew I would make him swallow some more of his dirty lies; he knew I would hurt his business of coining bigotry into gold.

"If a Catholic priest were so debased as to go through this fair land from ocean to ocean, the land to which our fathers came even as the Israelites of old to the land of promise, this country which guarantees the exercises of the rights of conscience to each and all, and accuse any Protestant denomination or sect, of treason to their country's flag, accuse their ministers of every evil and crime capable of being conceived in the foulest mind, or uttered by lying lips and accuse Protestant ladies of the things that men like Boles ascribe to the noblest body of Christian women, the Catholic Sisterhoods, what would happen? The fact that a man like Boles can do this dirty work and utter these foul slanders, and still carry a whole skin is the grandest tribute that can be paid to the patience, and long-suffering endurance of our Catholic people.

MAYOR STERN'S ADDRESS OF WELCOME.

Cumberland (Md.) Evening Times
August 18, 1914.

"We welcome you further as members of the Catholic Church — a Church which one of another faith may say with impartiality, enduring down the ages, has, to a large extent, preserved for mankind, the heritages of the past — a spiritual force, throughout the entire world, which, upholding purity and morality, defending law and order, has ever been a protection to society from the recklessness of evil and anarchy — the Faith, which we Americans, irrespective of creed, owe a debt of gratitude, and which, instead of assailing with the bigotry of a narrow age, should render thanks to for having been the first on American soil, to establish the principle of religious freedom and toleration; and that in our own very State of Maryland."

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